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Christ Church Cathedral Dublin

Blotter Calendar and Year Book

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PUBLISHERS' NOTE

We are hopeful that the 1957 issue of this Blotter, Calendar and Year Book, for Christ Church Cathedral will be read and appreciated as our previous issues have been.

The aim and objects of this Book are manifold, but we should like to stress the most important ones.

FIRSTLY—It is a guide to the many activities of the Cathedral, and contains comments on questions of interest to its Congregation and Friends.

SECONDLY—It is a handy Shopping-Guide. The Advertisement Pages contain announcements of the most enterprising firms, with the scope of their individual activities set out more fully than is possible in a directory.

THIRDLY—It is owing to the generous support of so many enterprising advertisers, that we are able to present this very useful and interesting Year Book free of cost to The Very Rev. E. H. Lewis-Crosby, B.D., Dean of Christ Church.

FOURTHLY—All work in connection with the production of this Book is carried out in the Republic of Ireland, by IRISH NATIONALS.

All communications respecting Advertisements should be addressed to the Proprietor,
Capt. J. W. Gore, 23 Wellington Road, Ballsbridge, Dublin.

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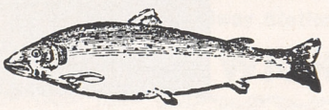

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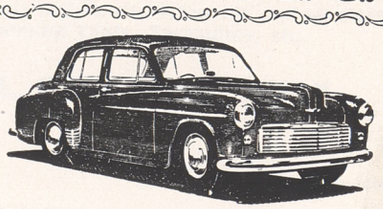

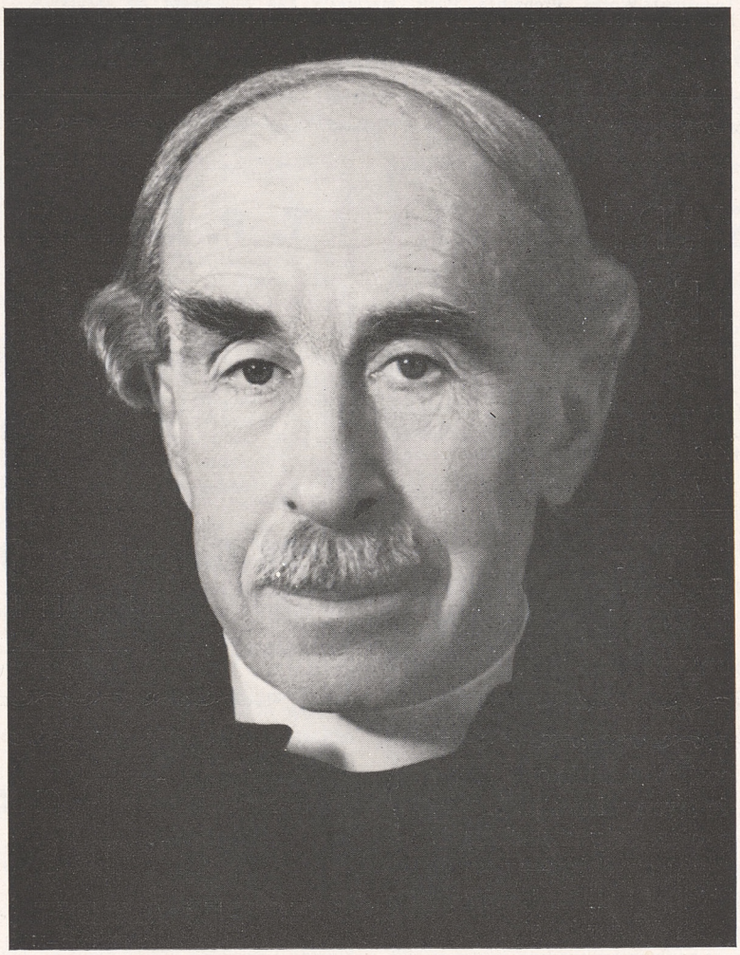

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THE DEAN OF CHRIST CHURCH CATHEDRAL
(VERY REV. E. H. LEWIS-CROSBY, B.D.)

THE DEAN'S MESSAGE

As another issue of The Cathedral Year Book goes forth I want it to contain my warm gratitude to all who have joined with me in upholding the work and worship of our dear old Cathedral. To my clerical colleagues, to the Cathedral organist and choir, to our Cathedral staff, to the members of Chapter and Board and Committee of the Friends, to our many subscribers who uphold us by their gifts and prayers, and above all to our Hon. Treasurer Mr. L. E. Dawson, who is indefatigable in managing our Finance and keeping constant watch on the fabric of the Cathedral, I convey my very warm thanks. All these helpers have been fellow helpers in our grand work of making our Cathedral the glory of the Church of Ireland, or as the old MS. described it a " golden altar in the midst of Hibernia".

E. H. Lewis-Crosby, Dean

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ST. PATRICK

A Sermon preached by the Dean of Christ Church, on St. Patrick's Day, 1957

VERY REV. E. H. LEWIS-CROSBY, B.D.

To-day we turn our thoughts to S. Patrick, his life and work. Let us seek to conceive some of the messages they should convey to the people of this country, to whom he dedicated himself.

He came to Ireland as a Missionary Bishop, consecrated for Ireland either at York or Auxerre. By the time of his consecration Christianity had already reached parts of our land; but the Church had not become an organised and united community. S. Patrick came not only to preach the Gospel where it was not known, but also to organise the existing cells of Christianity into one Church.

He landed at Inver Dea at the mouth of the Vartry river in Co. Wicklow about the year 432. He was badly received by the local Chieftain. It was probably for this reason that he left and travelled Northward purposing to make the scene of his labours in Northern Ireland, where he had served as a slave in his youth. To get there he must cross the Liffey. The place to do so was Baile Ath Clath—the Bridge of Hurdles, which was the old name given to Dublin. This Bridge was at the foot of the Hill on which Christ Church Cathedral now stands. Our old MS., the Black Book of Christ Church, states that he had a cell of worship on the spot where the Cathedral now stands, and that in commemoration of this the Cathedral Crypt was called the Crypt of S. Patrick. When we consider the place and the circumstances we find support for this tradition. We are told that S. Patrick had a church or cell in Dublin called Camline. We may be well assured that the Saint would not choose a valley for a place to worship God. As he did afterwards at Armagh he would select a commanding height. The Hill of Dublin was such a place. No other place is named in any MS. as S. Patrick's cell, and no other spot is topographically more in accord with the story of his life. We do well to speak of our ancient crypt, (the only old crypt in Ireland), as the Crypt of S. Patrick.

The Saint was a great traveller. He penetrated into many parts of the North and West of Ireland. There is a tradition that he came as far south as Carlow and Cashel. His object was to confirm the Church, where it existed, and to carry its message to the West and other places where it was not known. His work culminated in the erection of the See of Armagh, where he ruled the Church for 13 years, and which he constituted the Metropolitan Church of All Ireland in 447.

To day, we ask, how does his life speak to us. It seems to me to show us two things, the beauty of forgiveness and the unfailing power of love. Let us consider this. S. Patrick, as a lad of 16 was carried into slavery by Celtic raiders. He served as a slave upon the Hill of Slemish in Co. Antrim. He escaped and after many adventures and the lapse of years came back to Britain. For the natural man, his reaction would have been to resolve never to say a good word of the people of Ireland, and never to think of returning there. It was not so with Patrick. He believed he heard the Irish calling to him. Despite strong opposition and much depreciation from his friends and relatives, he resolved to devote his life to the good of his cruel masters. What an example this! With how many in our land is the past not only not forgiven, but its wrongs are exaggerated. How little is known among us of the beauty of forgiveness. We pray to God to forgive us our trespasses, but we forget what Jesus Christ said, "If ye forgive not men their trespasses neither will your Heavenly Father forgive you your trespasses." What an attractive people we would be if the spirit of forgiveness pervaded in our international, our national and our social relationships!

Again S. Patrick set forth the real basis for spreading truth. There are two methods by which men have sought to do so—fear and love. The power of fear was manifest among the Irish people before S. Patrick came to Ireland. Alas it has been used in our land ever since! It is being handled by foolish and misguided men today. Yet fear is an evil instrument for propagating ideas. It is like a boomerang. It comes back to harm those who in ignorance and sin seek to propagate their views by such means.

S. Patrick disclaimed such methods. His weapon was love—a love that no opposition could overwhelm. His love to God and to Ireland was unquenchable. The oppressions of slavery, the railing of detractors, the opposition of fellow workers, the hardships of his life could not diminish it.

From the Hill of Slane, from Armagh's hill, he kindled the flame of love. That flame is not only unquenchable. It is all powerful. The conquests of fear have again and again vanished in our land. The conquest of love remains in a Christian Church which in spite of the little stress which even now it lays on love is the greatest power in the land.

The memory of the men of strife and fear is "as a morning cloud and as the early dew, it goeth away." The memory of Patrick the saint of Ireland abides because it is the memorial of a life which shows forth the beauty of forgiveness and the power of unfailing love.

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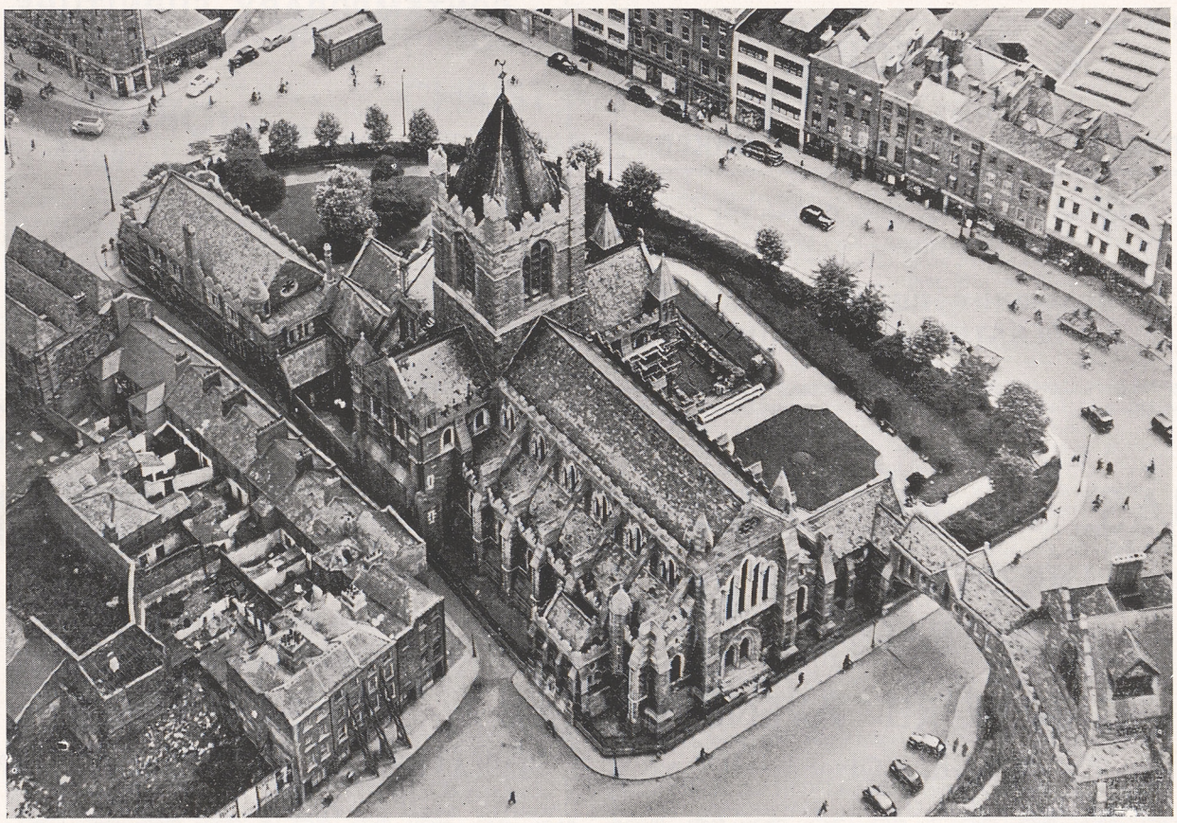

AERIAL VIEW OF CHRIST CHURCH CATHEDRAL

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BISHOPS OF KILDARE AND DEANS OF CHRIST CHURCH

N. D. EMERSON, Ph.D., M.R.I.A.

In the late 17th century, and more particularly in the eighteenth century, the Bishops of the Church of Ireland were men of great political importance. They all sat in the Irish House of Lords, and many of them controlled seats in the House of Commons. At times they must have been very useful to the Administration; and, if out of sympathy with the Irish Government, capable of thwarting and defeating it. It therefore became the policy of the Crown to fill the Irish bench with men who had no Irish interests or connections, and who were safe dependants, for position and promotion, upon the Ministers of State.

The "English interest" had to be maintained, so Englishmen were increasingly appointed to Irish bishoprics. They generally came to this country as chaplains to the Lords Lieutenant. Usually they were fairly capable well-intentioned men. They were resident landlords, and benevolent men, and the Hanoverian dullness of the 18th century must not obscure for us the virtues they had.

The Bishops of Kildare and Meath were important for their nearness to the capital. Meath bishopric was well-endowed, but for various reasons Kildare was not. Therefore in the time of Charles II, the deanery of Christ Church Cathedral Dublin, usually held by a bishop, was permanently attached to the see of Kildare. From 1682 to 1846 the Bishops of Kildare were Deans in Dublin. The arrangement had its drawbacks, for it was not satisfactory that the Dean of Christ Church, subordinate to the Archbishop of Dublin, was a diocesan bishop in his own right. Of course in those days St. Patrick's was a diocesan cathedral, and used as such; whereas Christ Church was used more as the Chapel Royal. No doubt good sense often prevented conflict; yet, as we shall see, the perseverance of Archbishop William King in asserting his authority over the Dean and Chapter of Christ Church made the course of his successors in relation to the Bishops of Kildare much easier.

The combined office of Bishop and Dean began with William Moreton in 1682, and ended with the death of Charles Lindsay in 1846. In that year, under the Church Temporalities Act of 1833, the Archbishop of Dublin became also Bishop of Kildare, and the Dean of St. Patrick's undertook the duties of the Dean of Christ Church. During 164 years the Chapter of Christ Church was a very small self-contained body concerned with its own property and the patronage of many Dublin parishes, and the choral services thought fitting in a Chapel Royal resorted to by the great officers of State.

Nine Bishops of Kildare held the joint office: none was an Irishman. Five of the nine were translated to other bishoprics, though Kildare was not "a rearing bishopric" like Ferns or Clonfert or Killala or Dromore. Oddly enough, only one of the five was translated to the Archbishopric of Dublin. Two went to Meath, and two became Archbishops of Armagh. The four who were not translated were not necessarily unsuited to further advancement, for they were already Bishops when promoted to Kildare. We may therefore believe that the Bishops of that diocese were men above the average of their Order in the 18th century.

The first Bishop we are engaged with is Wm. Moreton who lived from 1641 to 1715. He was born in Chester, the son of a clergyman who was deprived of his living by the Puritans during the Commonwealth. Moreton graduated at Christ Church, Oxford in 1664. In 1677 he first came to Ireland, having obtained appointment as Chaplain to the Duke of Ormond who was made Lord Lieutenant of Ireland by Charles II. In a few weeks he was made Dean of Christ Church, a Royal appointment. The dignity and local importance of the Duke as viceroy must have increased the importance of the Cathedral and its Dean, and we may suppose that Moreton had the idea that Christ Church was like Westminster Abbey, a Royal Peculiar, independent of the Archbishops of Dublin. Bishop Mant, in his "History of the Church of Ireland" found reason to describe Moreton as "the vehement and pertinacious opponent of the Archbishop of Dublin's episcopal jurisdiction." The Dean's pertinacity must have been fostered by his advancement to the see of Kildare in 1682. Moreton's wilful independence seems to have gone unhindered, but we know that the years of his episcopate in Kildare were full of changes and chances in the field of politics. The Irish Wars in the time of James II and the campaign of William of Orange must have overshadowed minor issues of ecclesiastical decorum. Nevertheless, Bishop Moreton and his Chapter were being observed by a great man—Wm. King, Dean of St. Patrick's. King left St. Patrick's in 1691, and returned to Dublin as Archbishop in 1703. He was determined to impose his will as Archbishop on the Dean and Chapter of Christ Church, and it is thought that he procured the removal of Moreton to the diocese of Meath in order to be rid of an unco-operative colleague who took no interest in the diocese of Dublin.

Bishop Moreton was suceeded by Wellbore Ellis in 1705. I think the Ellis family a remarkable one. Wellbore who was born in 1651 was an Oxford graduate, and had been a Prebendary of Winchester before he came to Ireland. He was appointed Bishop and Dean in 1705, and was translated to Meath in 1731. Like many another 18th century bishop, he did something for education, and was a benefactor of King's Hospital School. His son, a Lord of the Admiralty in England erected a monument to the Bishop in Christ Church.

The Bishop's brother William was a landowner here, and was Secretary to King James II's Viceroy, the notorious Lord Tyrconnell. William left Ireland with James II after the Battle of the Boyne, and became James's Secretary, continuing in exile till his death. He was a staunch Jacobite and defender of the Stuart cause, but seems to have been faithful to the Church of England all through. In contrast with William, another brother of the Bishop, John, attached himself to William of Orange, and held high and confidential office under him in England. Yet another brother, Philip, turned Roman Catholic as a young man, and joined the Benedictine Order. He became a chaplain to King James II, and in 1688 became a Roman Catholic bishop for work in England. Like his brother William, he went into exile with James II and at length became Bishop of a diocese in Italy. Indeed, an unusual family; and a notable illustration of the way in which the Stuart cause could divide a family. Our Bishop Wellbore had latent Stuart sympathies, and they embittered his dealings with his Archbishop, Wm. King, who was a Whig.

But it would be wrong to suggest that the great conflict between the Dean and Chapter of Christ Church and Archbishop King which marked the early years of the 18th century was due to political differences. Archbishop King was a responsible man, with a sense of duty to reform abuses in his diocese. The place to attack first was his Cathedral. It was necessary to establish the fact that he was the Dean's Superior, and then to compel the Dean and his Chapter to allow new parishes to be formed and new churches to be built, for the Cathedral for its own selfish concerns had hindered church development throughout the diocese.

(Continued on Page 17)

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Chapter and Archbishop went to law, and the case to vindicate the Archbishop's authority over the Cathedral was won by the Archbishop. But the Chapter appealed to a higher court, and losing there, appealed to a higher still, and so on, from court to court until the case went to the House of Lords in England. There the final verdict was given in favour of the Archbishop.

The Dean had claimed to be independent of the Archbishop by virtue of the Cathedral being the Chapel Royal, but the Archbishop knew that behind this was the Chapter's unwillingness to amend its ways and to put an end to its irregularities. The Archbishop said of the Bishop and his colleagues—"They live in opposition to all man-kind except their two lawyers; squander their economy fund; have turned the Chapter House into a shop, and the vaults into wine-cellars; have allowed a room in the body of the Church to be a robing-room for the Judges; their Cathedral is in a pitiful condition; they have little regard for the good of the Church or to the service of God."

In 1723 the Archbishop wrote to the Archbishop of Canterbury to thank him for his assistance in handling the final appeal in this case in the English House of Lords—He said "I have had three judgments in the Common Pleas here; four in the King's Bench here; four in the King's Bench in Gt. Britain; and four in the House of Lords there—in all which the Judges were unanimous. Besides these I have had the better in two appeals." This will show how persevering the Dean and Chapter were; and indeed how little real ground they had for opposing their Archbishop.

The Archbishop in the same letter told how the Dublin clergy were refusing to assist the Chapter by preaching in Christ Church, and how people of rank had ceased to attend the Cathedral services. He added "The truth is, the members of the Chapter are generally treated with contempt, and looked on as persons of no conscience or prudence, as negligent of the orders of the Church and all true piety, notwithstanding their pretentions to be mighty high churchmen."

Thus he commented upon a case which had gone on for 21 years.

Bishop Ellis was followed by Charles Cobbe in 1731. He had been Bishop of Dromore, and in 1743 became Archbishop of Dublin.

Cobbe's successor was the famous George Stone who was Bishop and Dean for two years, and then went to Armagh.

As Archbishop of Armagh, Stone was for years the most important figure in Irish politics, and indeed ruled the Country. The long history of his political intrigues need not be told; though it is probably only just to say that his enemies were unscrupulous, and that much good was intended by him. He was a liberal and enlightened man who came here as chaplain to the Lord Lieutenant in 1733. By the middle of the century Stone was very active in politics, and had the support of his brother Andrew, a leading banker and adviser of the government in England. He was often called "The Irish Wolsey," and kept much of his power till his death in 1764. His policy was to keep the Irish-born parliamentary men out of office, for there is little doubt that they were long suspected of being more sympathetic to the exiled Stuart dynasty than to the House of Hanover. Yet Primate Stone was much more tolerant of Roman Catholicism than his contemporaries, and also was broad enough in his sympathies to say how he valued the historical work of David Hume, who was thought by many to be an atheist.

After Stone came Thomas Fletcher, former Bishop of Dromore. He continued as Bishop of Kildare till 1761, when he gave way to a bishop whose works are kept alive to this day. When you see astronomical notes in the "Irish Times" as coming from Armagh Observatory you may be glad to think the Observatory was built by Richard Robinson, once Bishop of Kildare and Dean. Robinson stayed four years and was translated to Armagh where he spent thirty years. He had, incidentally, been a schoolfellow of Stone whom he succeeded as Primate. Two English bishops had refused Armagh when Robinson was appointed. We may be devoutly thankful that they did, for Robinson transformed Armagh town. He repaired the Cathedral; built the comely terrace of houses for the Vicars Choral; gave a new organ; re-edified the Grammar School; built the Public Library, one of the choicest libraries in these islands; and, as we have said, established the Observatory. In addition Robinson caused barracks, gaol and Infirmary to be erected in the town. It was said of him that he found Armagh a collection of mud hovels, and turned it into a handsome town, much of it built of the local marble; but much credit is due to Stone, who laid out the new streets.

Not content with this, Robinson built the present palace of the Archbishops, who now resided in the town, and hoped that he had laid the foundation of a University for Ulster in the primatial city, thus to revive the old glory of Armagh as an educational centre. Yet John Wesley complained of his building habits! One is tempted to wonder if Robinson had not gone to Armagh, would he have tried to rebuild St. Brigid's Cathedral, and give to Kildare town an intellectual atmosphere!

As well as achieving these, Robinson was a good Church administrator. He obtained an Act of Parliament to enable Chapels of Ease to be built and large parishes divided. He aimed at having the clergy live in their parishes, and he put an end to burials in churches. For his great services he received a secular title—Lord Rokeby. He died in 1794.

The next two bishops were Charles Jackson, translated from Ferns, 1765-1790, and George Jones, translated from Kilmore, 1790-1804. Unlike their predecessors these two were Cambridge men. I know nothing about them, except that Bishop Jones was buried in St. George's Chapel, Windsor—what claim he had on this place of interment I cannot tell, but no doubt he had some association with that famous church.

The last Bishop and Dean was Charles Lindsay. I may briefly say that Lindsay attended to his diocese, and to his Cathedral. In Christ Church he had to bear with the disappointment of seeing a new and ambitious Chapel Royal erected within Dublin Castle, with the consequent loss of viceregal patronage for the Cathedral. He also had considerable sums expended on restoring the Choir and Transepts. It must have been a sorrow to him to know that he was to be the last of his kind: that after him there would be no independent Bishop of Kildare, and no independent Dean of Christ Church.

On the other hand, if there had not been a union of Deanery in Dublin and Bishopric in Kildare, St Brigid's might have been rebuilt at a much earlier date than it was.

His tomb, with a finely designed effigy is situated in the nave of Christ Church.

If those old bishops came back to us and saw the new St. Brigid's and the new Christ Church they would be glad. Perhaps in spirit form they do revisit old scenes, and rejoice over the fruits of the piety of a later day.

(An Address given on St. Brigid's day, 1st February, 1957, to the Friends of St. Brigid's Cathedral Kildare.)

THE END.

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AN ACCOUNT OF CHRIST CHURCH IN 1825

"The Cathedral is cruciform, but so disfigured by buttresses built against the walls in various places that there are only sufficient remains to indicate its former stateliness. It fails any longer to excite our admiration as a specimen of architecture.

The Nave is neither venerable nor imposing. The south side is comparatively modern. The northern wall preserves still some traces of antiquity. In it are pointed arches of a particularly beautiful style. The pillars between these were composed of a number of small columns, with intervening mouldings, in which rested capitals of heads and foliage combined.

High up in the same wall are still to be seen galleries, or Friars' Walks, which were continued through the walls of the entire Cathedral.

Probably owing to the fall and destruction by fire of different parts of it, several distinct species of architecture can be traced in the Cathedral. The Transept, 90 feet in length, and 25 feet in breadth, is chiefly of the Saxon Order, although the early entroduction of the pointed arch with zig-zag decorations, which belong to the Saxon or Anglo-Norman style, is visible in an arch leading from the South Transept into the side aisle to the right of the Choir.

The Choir is 105 feet long by 28 feet in breadth. It is a most extraordinary and tasteless medley of Gothic, Grecian and Italian architecture. Here the Dean and other members of the Chapter have stalls.

The walls of the Choir are plastered and painted in the style of the interior of a private residence. The ceiling is a continued concave with a fashionable cornice. The gallery over each side, of modern date, is supported by Corinthian and Ionic columns. The stalls are Gothic.

In the gallery is a seat for the Lord Lieutenant, with Ionic pillars supporting a flat canopy." (G. U. Wright).

[This writer refers very contemptuously to the lectern as ill-designed in every respect; but the old lectern which dates from pre-Reformation times is most attractive. It is now used as the place where the Gospel is read.

He also refers to the fact that something was then about to be done to improve the approaches and the grounds. But he knew of no plans to repair the fabric, and expected that the Cathedral would be allowed to moulder into complete ruin. I wonder if this view of Christ Church was generally held after the erection of the Castle Chapel in 1814?]—N. D. Emerson, Ph.D.

Shortly after this date a large sum was spent on renovating the Chancel, where all the Cathedral worship was held. The galleries were removed and the choir aisles opened. This was done under Bishop Lindsay, who was Dean of the Cathedral as well as Bishop of Kildare. At that time the beautiful North Doorway was moved to the south where it became the main entrance to the Cathedral through the Transept.

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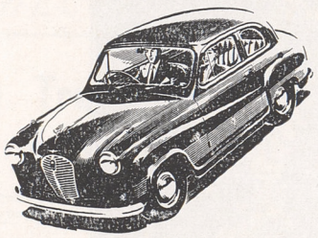

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Sir,

I have herewith sent you a description of CHRIST CHURCH, given me by a person who is not thoroughly reconciled to himself for his " great brak and transgression of the Laird's Day," as he terms it; but as his going there was by mere Chance, not Design, he is better satisfied.

" A Ship from Portferry in the County of Down, came to an Anchor at Aston's Key, laden with Corn, on a Saturday in the evening. There were Two of the Hands, who being bred to the Fishery in those Parts, who were never at Dublin before that time. On Sunday Morning they asked the Master, he being somewhat indisposed, Whar will we gang now, in this great City and hear the Word of the Laird today? Lads, replied the Master, pointing towards Angel Street, Go yer wa that Yate, when ye get till the Head o' the Street ye'll see a great muckle Brass Horse, wi' a Brass Man upon the top o' him, leave in year backs, and ge strait on, turn neither till the Right Hand nor till the Left, till ye'll come to a great Hoose in Skinner-Raw which is ca'd the Tholsol, dinna turn there, but strait on ge still, till ye come to a Yate, it is ca'd Newgate, whar a' the Caudies are kept; ge thro' that Yate, neerer Hand, but for the very Sauls o' ye dinna gang in till it, for they are new Light. With these directions they went, but when come to the Thosel, the Lord Mayor was going to Church with his Attendants, and they being curious to see what could be the meaning of such a concourse of people, lost each other in the Crowd. One of them went up High Street, according to directions; the other went with the Crowd, down Christ Church Lane, till he came to the Church. At this entrance he asked a person what place it was, who told him it was Christ-Church. He asked again, pray ye Sir, might yon any gang in till't? Yes Friend, replied the Man, come with me and I will take you in, where he continued all the time of the Service; which when over he hired a Boy to shew him the way to Aston's Quay. When he came thither and asked where he had been, he stood for some time silent, not being reconciled to himself for going to that place he had been at. After some time he spoke. But what he said I shall give you in his own Words, as near as I can recollect."

" Whar I was, I can ge na account, but I can tell you what I saw when first I get in, I ged down a great Place, that a floor was covered wi broad stones, and a Warld of foke ganging up and down thro' yon onother. We came til twa great stairs, and ged under them, whar was a door ganging in. This place was almost full o' fokes as well as about whar I was. This they ca'd the Kirk; but as I shall answer, there was not a Pulpit in a' the Place. Looking round me, the first thing I fed was a muckle main brass bird, with a buke on the back o' him; at the leigh end o' the Kirk there was a Table that was a' rail'd rownd, there war twa bukes upon that; o'tilky fide there were twa great Candlestiks, and Candles in them amest as thick as my Gardie. In the wa' o' the other side there ware old Cheels we Beards cut out o' Sticks, as I thout, and there war a Cheel we a hantle o' keys in his hand, running about letting the foke intill ther places. Believe came a Cheel we a Black Gown on the Back o' him, a white siller Wand in his Hand and a Bird on the top o' it. There followed him a fat swinging Cheel, we a white sarke on, and more Cheels we white sarks on, and lang Wigs o' the heads o' them. A wean ged in till the yean side, and a wean in till the other. At last the Cheel we a white sark tuk up a Buke and readed, and as I shall answer, they had Word we him on the other side, and a' the Foke aboot ane war glabering among themselves. What they sed God and only they ken. The Whistle pipes fell a lilting, the Cheels and Weans and White Sarks skirl'd and skirl'd till they and I sweated. On th' ged this gait for som Time, at last yon o' the Cheels we a white sark ged awa to the brass bird, and open'd the Buke. Now as I life, what re readed there was the Scripture. He had nae sooner done, but the Whistle Pipes fell a lilting and they skirling till them. Then another Cheel tuk his turn at the Buke; I'm sure it war the Scripture he readed. He war not long about that and till't they went again. Now I stood about the middle o' the Kirk, and there was a stick that I leaned upon; The Cheel we the hantle o' Keys came and tuk it out in till the middle o' the Kirk and laid a buke upon it; then came the Cheel wi a siller Wand and a Cheel wi a white sark followed him. He kneeled down, and there he readed, but they always had Word with him aboon. He was nae lang at that, but up gets he and away till his place. They ged on for a we while this gait when the whistle pipes fell a Lilting, and down came the Cheel we the siller Wand, and bissibody was he that Day, the fat Cheel we the white sark folled him and a wee Cheel wi a white sark, and down ged they till the Leigh end o' the Kirk, whar the Tables and Candles war, and they bo'd as they went in. The Fat Cheel tuk the Buke intil his hands, and readed. It was the Commandments, but I shall answer, the Whistle Pipes lilted till every yon o' them. He had soon din there; up comes he again, and the Cheel we the Siller Wand, but the Fat Cheel did nae gang till the place war he sat aboon, but ged in till the Place in the middle o' the Kirk whar I stood. I looked a wee while at him, and than turned mysel about. Now as I shall answer, and wish to ge hame and see my wife and Bairns, there war a Pulpit within twa Yards o' me, whar it came fro' God only kens; for I look'd aboon and there war no Hole awat to let it down. There came a Cheel intil it, wi a blak gown on the back o' him. He took his text out o' the Scriptures, I cou'd understand, and in gud truth he tald his Tale gayn well. No sooner had he done, but Twa Cheels we white sarks, and a we wean wi a white sark get aboon whar the Whistle Pipes war. The yen lilted and the other skirled and screem'd till them, and I seated, for I thought they ner wud hae done. Looking about, the pulpit was gan; how it came or whar it went I could nae find out. Then down came the busy Cheel wi the siller wand, and a Cheel in a white sark followed him, awa war the Table war, and there he readed a wee while; when he had dune, the Fat Cheel who was last at my lug in the middle of the Kirk, gave us a' his Blessing. The folk came out and sa did I. I got a wee Paddy for a babee to shew me the gait doyn here; and now I hope the Laird will forgive me for spending the Sabbath fe."

NOTE. The above, which dates from about 1780, was found by Rev. R. S. Hinde, among M.SS. in the Bodleian Library, Oxford.

It gives a description of Morning Service in Christ Church, with Litany and ante Communion Service.

The Silver Wand mentioned, was presented by Mr. Cottingham about 1677, and is still in daily use. The brass bird referred to is the old pre-reformation Lectern, from which the Gospel is usually read to-day.

THE ORGANISATION OF THE CHURCH OF IRELAND

For the purposes of government and organisation, the Church of Ireland consists of **Two Provinces,** presided over by Archbishops (Armagh and Dublin). These Provinces consist of **Dioceses,** presided over by **Bishops.**

The Dioceses are subdivided into **Archdeaconries,** varying in number in each Diocese, presided over by the **Archdeacon.**

The Archdeaconry is subdivided into **Rural Deaneries,** presided over by the **Rural Dean.**

The Rural Deanery is subdivided into **Parishes,** presided over by either **Rectors** or **Vicars,** assisted by **Curates.**

The **Cathedral Church** is the chief Church of each Diocese, it is presided over by a **Dean** and **Canons,** who form the **Chapter** or Capitular Body.

VESTRIES, CONFERENCES AND SYNODS.

The **Parochial Select Vestry** and the **Parochial General Vestry** for the Parish.

The **Ruridecanal Conference** for the **Rural Deanery** for the Clergy and Laity.

The **Diocesan Synod,** that for the Bishop, Clergy and Laity in the Diocese.

The **General Synod,** consisting of **Upper House** (Bishops); and representatives of the Clergy and Laity of each Diocese.

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HAPPENINGS IN THE CATHEDRAL

The past months have seen some notable events in the Cathedral history. The restoration of the exterior of the building has been nigh completed after 25 years work thereon. The four south windows of the Nave were completed early in the century—two being restored with blue limestone and two with an amalgam of stone. The work on the rest of the exterior was begun seventeen years ago and is now well nigh finished having cost over £20,000. This work included renovation of the Cathedral Tower and the finiale which surmounts it, and the restoration of the West, North and East exterior. A further work has been done this year for the Cathedral grounds or "liberties." The walks therein have been resurfaced with tar macadam and the railings enclosing the grounds painted. The Cathedral and its setting presents now a charming picture. This is enhanced by the removal of the buildings at the corner of High Street where it joins Nicholas Street. From the vacant space there, an uninterrupted view can be obtained of the Synod Hall, the Archway over S. Michael's Hill and the beautiful architecture of the Cathedral. It can best be seen when the sun shines and lights up the architectural details on a winter's day about 11 o.c.

Work has also been done last year on the interior of the Cathedral. Additional electric heaters have been installed, a new light has been placed at the West end and a hand rail erected along the stairs leading from the Cathedral to the Crypt.

In regard to the Cathedral's worship, the outstanding event was the Enthronement Service of Archbishop George Otto Simms, D.D., on January 25th. It was attended by a congregation numbering 1,100 while some 200 listened to the service in the Synod Hall.

The preacher at the 11 o.c., Citizenship Service was the Lord Bishop of Kilmore. Among other visiting preachers were:—Rev. E. Maycock, (Chichester); Rev. Barrie Hint; the Dean of Chester, whose address on Restoration Sunday and on the Friends' Anniversary, May 8th were greatly appreciated; Canon Harman, (Doncaster); the Bishop of Connecticut, Dr. D. Thompson; the Dean of Derry and Rev. John Barry, (Hillsborough). The Quiet Day for the Diocese was conducted by Bishop Taylor. Special services were held in the Cathedral in association with the Girl's Brigade, the Mothers' Union (for Parents), the Sunday School Society (for Boys and Girls), the Mission to Seamen and S. John Ambulance Association. The Rev. Canon Emerson preached a special sermon in commemoration of Archbishop Cranmer, and Canon T. P. Johnston concerning Archbishop Ussher, whose career as a preacher began in our Cathedral before his ordination.

A welcome addition to the Cathedral's literature has been the issue of the second edition of the Dean's Short History of the Cathedral. This has been tastefully produced. It is the only full record that exists of the long story of the Cathedral; whose history is almost concurrent with that of our ancient city of Dublin. It can be procured at the Cathedral or at the A.P.C.K., Dawson Street, at a cost of 1/6,—post free 1/9.

THE FRIENDS OF CHRIST CHURCH.

Progress has been made during the year both in numbers and finance. The Friends propose to bear the cost of removing the organ from S. Matthias' Church to the Cathedral, of sharing in the cost of resurfacing the Cathedral walks and of supplying additional lighting and heating erections. They have already provided new cassocks for the Boys, and new gowns for the Verger and Sexton. Their anniversary this year is to be on Ascension Day, May 30th, and their excursion on Saturday, June, 22nd, when it is proposed to hire a C.I.E. bus and to explore interesting spots in East Meath. The executive committee have passed a vote of warm thanks to their Hon. Treasurer, Mr. L. E. Dawson, for his constant and vigilant care of the Friends' finance.

IN MEMORIAM.

The Cathedral mourns the passing of several devoted supporters. Several have shown their devotion to it by legacies. Miss Ina O'Grady has left it £100, Mr. Panter £100, Miss May Guinness a large portion of her residuary estate, and Archdeacon Webb a share in his estate. A benefaction of £100 has been added to the Frances G. Cornwall Memorial Fund, which is allocated to the cost of literature regarding the Cathedral. It is proposed to have constructed, a Memorial Board, where such gifts can be recorded. Mr. R. R. B. Jobson has kindly drawn a design for the Board.

CLONTARF CHORAL SOCIETY.

A feature in the Cathedral's year was a performance of Bach's Christmas Oratoria by the Clontarf Choral Society. It was conducted by Mr. Julian Dawson, and proved of great interest.

MOTHERS' UNION CHAPEL.

In the beautiful little Chapel for the Mothers' Union of Ireland, a Service of Holy Communion is held on the first Thursday of each month. Rev. W. T. Carter, Chaplain to the M. U., usually conducts the Service assisted by the Dean. Two chairs were presented during the year in memory of Mrs. Elenore Clements, a former President; thus adding to the many memorial gifts presented in memory of valued workers in the Mothers' Union.

WYNCHESTER SOCIETY.

The work of this Union of Old Boys is progressing. The Executive Committee have mapped out an attractive programme for the coming months. The Very Rev., the Dean of Tuam who was formerly in the grammar school has kindly consented to become President of the Society. Under the guidance of Mr. Walsh, they have arranged for a performance of the Luther film on April 8th.

THE GRAMMAR SCHOOL.

The old Grammar School is attached to the Cathedral. There are larger numbers attending than ever before in its' long story. If the roll of members is maintained, the School will be entitled to apply to the Government for the recognition of another teacher.

The Headmaster, the Rev. F. W. Rodgers, Rev. W. N. Walsh, Clerical Vicar and Mr. Gumley are to be warmly congratulated on the response shown to their work.

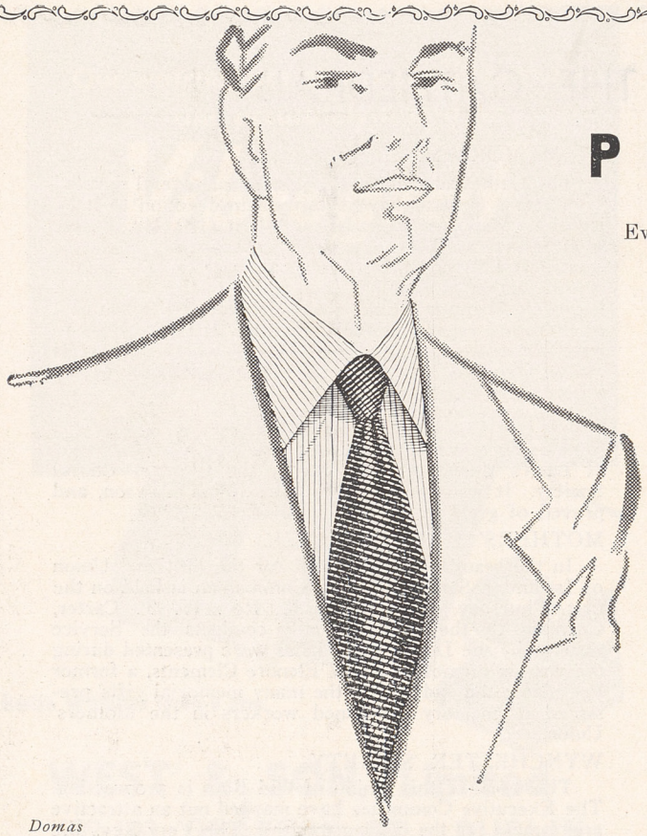
The School dates from 1543, when it was founded by Prior David Wynchester on August 28th. It aims at educating the character and manners of the boys as well as providing a musical and general secondary education for them.

CATHEDRAL BOARD.

The Board mourns the death of Mr. C. G. Carson, who early in his noble career of work for the Church had become one of its members, and expressed by resolution, the sense of their loss. They also passed a resolution expressive of their indebtedness to Archbishop Barton, for his devotion to the Cathedral, and to Archbishop Simms, welcoming his coming as their Father in God.

IN CONCLUSION.

We thank God for His upholding power vouchsafed to the Cathedral and all associated therewith during the past months. Many people have come to it:—some to join in our Sunday or Daily Choral Worship, others to view its lovely architecture, or to search into its historic spots and the stories connected therewith. A source of great interest was it's Crypt, which is described in the old M.S. as the site where S. Patrick worshipped, and hence was called the Crypt of S. Patrick. The Cathedral is open to visitors everyday. Thursday at 11.30 is a specially suitable time for a visit.



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1957 CALENDAR 1957

JANUARY

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FEBRUARY

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DECEMBER

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1957 CALENDAR	OFFICIAL POSITION	PREACHERS, 11 a.m.	COLLECTIONS AND AFTERNOON SERVICES
JANUARY			
6—2nd Sunday after Christmas	5th Canon	Rev. N. H. F. Waring, M.A.	
13—1st Sunday after Epiphany	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
20—2nd Sunday after Epiphany	The Rector of Glenageary	Rev. J. C. Duggan, B.D.	
27—3rd Sunday after Epiphany	The Treasurer	Rev. H. M. Harriss, M.A.	Collections for the two Foreign Missions of Dublin University
FEBRUARY			
3—4th Sunday after Epiphany	12th Canon	Rev. T. J. Johnston, B.Litt.	
10—5th Sunday after Epiphany	The Precentor	Rev. J. H. Alcock, B.D.	
17—Septuagesima Sunday	The Lord Bishop of Limerick	Right Rev. E. C. Hodges, D.D.	
24—Sexagesima Sunday	9th Canon	Rev. N. D. Emerson, Ph.D	
MARCH			
3—Quinquagesima Sunday	11th Canon	Rev. R. J. Ross, B.D.	
10—1st Sunday in Lent	Rector of Clontarf	Rev. J. B. Neligan, M.A.	(C. of I. Temperance Society) 3.30—Rev. E. H. Despard, B.D.
17—2nd Sunday in Lent (St. Patrick)	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	3.30—The Dean
24—3rd Sunday in Lent	Prebendary of St. Michan's	Rev. F. W. Tamplin, M.A.	3.30—Rev. Canon H. A. McKegney
31—4th Sunday in Lent	6th Canon	Rev. W. H. Coulter, M.A.	3.30—Rev. A. E. Carry, B.A.
APRIL			
7—Passion Sunday	Prebendary of St. John's—ORDINATION	Rev. E. F. B. Moore, Ph.D.	3.30—Rev. W. F. H. Vanston, B.A.
14—Palm Sunday	7th Canon	Rev. J. B. S. McGinley, M.A.	3.30—Rev. C. A. Faull, B.A.
19—Good Friday	Rector of St. Luke's	Rev. C. A. B. Williams, M.A.	3.30—Rev. B. W. N. Walsh, M.A. Collections for C. of I. Jews Society
21—Easter Day	The Lord Archbishop of Dublin	Most Rev. G. O. Simms, D.D., Ph.D	
28—Low Sunday	Prebendary of St. Michael's	Rev. H. St. C. Jennings, M.A.	
MAY			
5—2nd Sunday after Easter (Restoration Commemoration Sunday)	The Archdeacon of Dublin	Ven. J. Tobias, B.D.	3.30—Family Service, Rev. A. H. Butler, M.A.
12—3rd Sunday after Easter	The Bishop of Middleton	Right Rev. F. Woods, M.A.	3.30—Bishop of Middleton. Collection for Cathedral Fabric Repair Fund
19—4th Sunday after Easter	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	3.30—Rev. J. B. B. Charlton. Collections for S.P.G.
26—Rogation Sunday	The Precentor	Rev. J. H. Alcock, B.D.	
30—Ascension Day (3 p.m.—Friends' Anniversary)	The Dean of Cashel	The Ven. R. W. Jackson, Litt.D.	
JUNE			
2—Sunday after Ascension	8th Canon	Rev. G. S. McPhail, B.D.	
9—Whit Sunday	11th Canon	Rev. R. J. Ross, B.D.	
16—Trinity Sunday	9th Canon	Rev. N. D. Emerson, Ph.D	
23—1st Sunday after Trinity	The Archdeacon of Glendalough	Ven. J. L. Robinson, M.A.	Collections for Board of Education
30—2nd Sunday after Trinity	The Treasurer	Rev. H. M. Harriss, M.A.	

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1957 CALENDAR	OFFICIAL POSITION	PREACHERS, 11 a.m.	COLLECTIONS AND AFTERNOON SERVICES
JULY			
7—3rd Sunday after Trinity	5th Canon	Rev. N. H. F. Waring, M.A.	
14—4th Sunday after Trinity	4th Canon	Rev. E. W. Greening, B.D.	
21—5th Sunday after Trinity	12th Canon	Rev. T. J. Johnston, B.Litt.	Collections for Poor Parishes
28—6th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
AUGUST			
4—7th Sunday after Trinity	The Clerical Vicar	Rev. B. W. N. Walsh, M.A.	
11—8th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	
18—9th Sunday after Trinity	8th Canon	Rev. G. S. McPhail, B.D.	
25—10th Sunday after Trinity	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	Collections for C.M.S.
SEPTEMBER			
1—11th Sunday after Trinity	The Prebendary of St. Michan's	Rev. F. W. Tamplin, M.A.	
8—12th Sunday after Trinity	The Precentor	Rev. J. H. Alcock, B.D.	
15—13th Sunday after Trinity	The Prebendary of St. Michael's	Rev. H. St. C. Jennings, M.A.	
22—14th Sunday after Trinity	The Prebendary of St. John's	Rev. E. F. B. Moore, Ph.D.	
29—15th Sunday after Trinity (HARVEST FESTIVAL)	The Head Master of Portora Royal School	Rev. P. H. Rodgers, M.A.	3.30—The Headmaster, Portora Royal School. Collection for Refugees.
OCTOBER			
6—16th Sunday after Trinity	7th Canon	Rev. J. B. S. McGinley, M.A.	
13—17th Sunday after Trinity	The Archdeacon of Dublin	Ven. J. Tobias, B.D.	
20—18th Sunday after Trinity	The Chancellor	Rev. A. W. F. Orr, B.D.	Collection for Diocesan Education
27—19th Sunday after Trinity	The Treasurer	Rev. H. M. Harriss, M.A.	
NOVEMBER			
3—20th Sunday after Trinity	6th Canon	Rev. W. H. Coulter, M.A.	
10—21st Sunday after Trinity (REMEMBRANCE DAY)	10th Canon	Rev. R. J. Kerr, M.A.	
17—22nd Sunday after Trinity (CITIZENSHIP SUNDAY)	The Lord Archbishop of Dublin	Most Rev. G. O. Simms, D.D., Ph.D.	3.30—The Dean
24—Sunday next before Advent	10th Canon	Rev. R. J. Kerr, M.A.	
DECEMBER			
1—Advent Sunday	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	3.30—Rev. E. A. Brandon, M.A.
8—2nd Sunday in Advent	The Archdeacon of Glendalough	Ven. J. L. Robinson, M.A.	3.30—Rev. Prof. D. Darres, M.A.
15—3rd Sunday in Advent	4th Canon	Rev. E. W. Greening, B.D.	3.30—Carols
22—4th Sunday in Advent			3.30—9 Lessons and Carols
25—Christmas Day	The Lord Archbishop of Dublin	Most Rev. G. O. Simms, D.D., Ph.D.	
26—St. Stephen's Day	Lecture, 12 noon.	The Rev. A. E. Stokes, B.D.	The Cathedral and the Disestablishment.
29—1st Sunday after Christmas	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.	

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What was the Archbishop's purpose in establishing this extended Choir? It seems to have been to provide more accommodation for worshippers. The Cathedral worship was centred in the Choir. The Nave was not being used as a house of worship—and had become secularised to a large extent. The Prior and his Canons were some 10 in number; but as the Cathedral was being used as a Chapel Royal provision had to be made for seating the Lord Deputy and his entourage as well as for the general body of worshippers. Hence the need for an extended Choir.

Now let us ask who the Archbishop John de S. Paul was. Before being appointed to the See of Dublin he had been Prebendary of Bonnington and thus connected with York Minster. He also bore the title of Canon of Dublin. In view of the latter title we conclude that he had some connection with our city.

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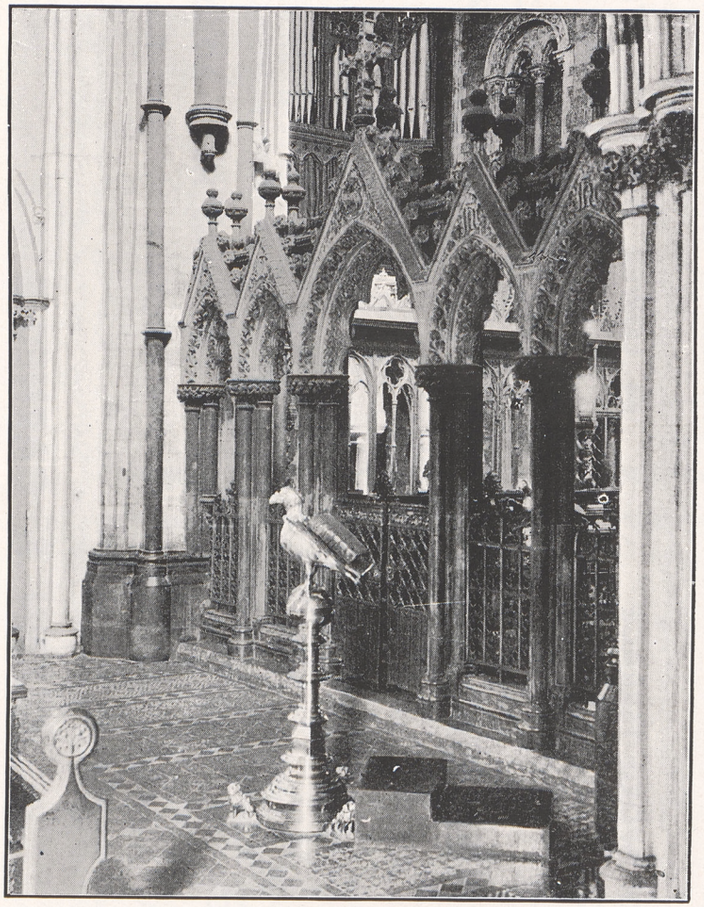

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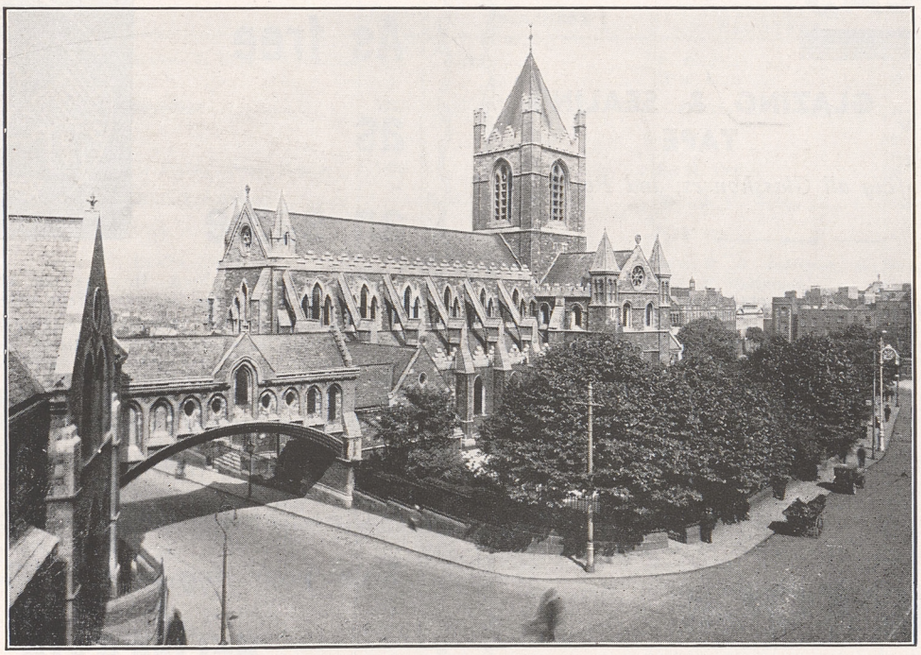

This picture shows the archway connecting the Synod Hall with the Cathedral. It is the visible expression of one of the conditions laid down by Mr. Roe, when he restored the Cathedral in 1872/78 i.e., that the Cathedral should be always associated with the synodical government of the Church of Ireland, and that all the Services connected with the general synod should be held in Christ Church Cathedral.

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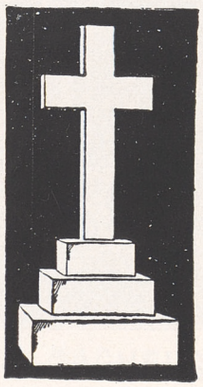

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PRINCIPAL SOCIETIES AND INSTITUTIONS IN CONNECTION WITH THE CHURCH OF IRELAND

NAME	Founded	TREASURER	SECRETARY OR REGISTRAR	ADDRESS OR OFFICE
Albert Retreat (for Aged and Infirm Females), 64 Eccles St., Dublin	1831	J. Hourie	P. C. Scott, B.L.	45 Molesworth St., Dublin
Actors' Church Union			Miss A. Butler	13 Northumberland Road, Dublin
Association for Promoting Christian Knowledge	1792	Bank of Ireland	A. G. Gray	37 Dawson St., Dublin, and 15 Donegall Sq., W., Belfast
				35 Grand Parade, Cork
				31-32 O'Connell St., Limerick
Bertrand Female Orphan School, 10 & 11 Eccles Street, Dublin	1872		R. M. Smith	18 Rathdown Rd., N. C. Rd. Dublin
Bible Churchmen's Missionary Society, Belfast Auxiliary		J. B. Wallace	Rev. J. C. Robb, LL.B.	Room 9, 20 Donegall Sq., E. Belfast
Do. Cork Auxiliary	1922	Miss G. Fisher	L. Scully	Avoca, Sth. Douglas Road, Cork
Do. Dublin Auxiliary		F. C. Combe	Rev. H. G. Jamieson, B.A.	28 Molesworth St., Dublin
Bishop Sterne's Charities	1773	The Lord Primate	Rev. F. Patterson, B.A.	Aghavilly Rectory, Milford, Armagh
Church Army	1882	Rt. Hon. Lord Rickley	Capt. J. H. Patterson	19 Bootle Street, Belfast
Church Education Society for Ireland	1839	Rev. R. Bird, D.S.O., M.A	Rev. G. D. Hobson, M.A.	5a Townsend St., Dublin
Church of England Zenana Missionary Society (Hibernian Auxiliary)	1898	Noel Taylor	Miss K. L. Lepper	42 Hume Street, Dublin
Do. (Down and Dromore and Connor Auxiliary)	1880	Mrs. Valentine	Mrs. Shaw	Lambeg House, Lisburn, Co. Antrim
Church of Ireland Clergy Widows and Orphans Society	1863		Mrs. Camier	33 Kildare St., Dublin
Church of Ireland Jews' Society	1810	V. B. Perrin	Rev. J. F. O. Williams, M.A.	28 Molesworth St., Dublin
Church of Ireland Jubilee Fund (Education of Children of Clergy	1887		Mrs. Pyle	107 The Rise, Mt. Merrion, Blackrock, Co. Dublin
Do. Labour Yard	1889	F. W. Wright	Rev. R. E. Weir, M.A.	York Terrace, Ringsend, Dublin
Church of Ireland Moral Welfare Society			Miss A. B. Odlum, M.A.	39 Molesworth St., Dublin
Do. Temperance and Social Welfare Society	1876	J. Nichols	Rev. H. J. L. Armstrong, B.D.	39 Molesworth St., Dublin
Do. Training College for School Teachers	1811	Bank of Ireland	Miss E. P. Pearse	4 Kildare Place, Dublin
Do. Young Men's Society (Belfast)	1850	Capt. J. W. Storey, M.B.F	J. M. Lamb	20 Donegall Sq., E., Belfast
Do. Home Mission Society		Rev. L. A. Elliott	Rev. M. A. Handy, M.A.	39 Molesworth St., Dublin
Church Lads' Brigade (Belfast)	1891	Rev. W. Hall, B.D.	J. Lappin	35 Royal Avenue, Belfast
Church Missionary Society (Hibernian Auxiliary)	1814	C. A. Fentum	*Gen. Sec.*— Rev. O. A. C. Irwin, B.D.	15 Molesworth St., Dublin
			Northern Area— Rev. J. C. H. Vaughan, M.A.	Clarence Place, Belfast
			Southern Area— C. H. Lloyd, B.A.	15 Molesworth St., Dublin
Claremont Deaf and Dumb Children National Institution	1816	Bank of Ireland	T. M. Gick	38 Molesworth St., Dublin
Colonial and Continental Church Society (Irish Auxiliary)	1823	W. V. Ford	Rev. W. H. Adcock	Dawson House, 15 Dawson Street, Dublin
				Northern Office—8 Cregagh Park, Belfast
Cripples' Home, Bray (for Crippled Children)	1874		Mrs. Somerville-Large	Sunbeam House, Cripples' Home, Bray
Dawson Employment Bureau			E. J. Connor	39 Molesworth St., Dublin
Dublin University Mission to Chota Nagpur	1891	G. W. S. Dawson	Rev. A. W. R. Camier, M.A.	St. Mary's Vicarage, D'brook
Dublin University Far Eastern Mission	1885	C. G. Carson	R. W. Warner	T.C.D.
Protestant Adoption Society			Miss A. B. Odlum, M.A.	39 Molesworth St., Dublin
Dublin Working Boys' Home and Harding Technical School	1876		J. F. Clark	6 Lord Edward St., Dublin
Female Orphan House and Pleasants Asylum, Kirwan House, North Circular Road, Dublin	1790		J. W. T. Tuckey, B.D.	195 N. C. Road, Dublin
Girls' Friendly Society (Ireland)	1877		Miss Jessy Scott	34 St. Stephen's Gn., Dublin
Hibernian Marine School, Clontarf, Dublin	1766		A. W. Bennett	23 Sth. Frederick St., Dublin
Home for Protestant Incurables, Cork (Incorporated)	1872	G. F. Brewitt	Miss B. E. Gubbins	Military Road, Cork
Hospitals and Free School of King Charles II, Oxmantown	1670	Bank of Ireland	T. M. Gick	Blackhall Place, Dublin
Incorporated Society for Promoting Protestant Schools in Ireland	1733		C. G. Shankey, M.A.	Hillside, Dungriffin Rd., Howth, Co. Dublin
Irish Church Missions Society	1849		Rev. T. R. Horan, M.A.	5a Townsend St., Dublin
Irish Clergy Daughters School	1834		Mrs. Dowse	16 Earlsfort Terrace, Dublin
Irish Clergy Sons Education Society	1854	Provincial Bank of Ireland	Mrs. Camier	33 Kildare St., Dublin
Irish Society (see Scripture Readers, etc.)				
Island and Coast Society for Ireland	1833	R. H. Ryland, B.L.	Mrs. J. C. Meredith	8 Dawson St., Dublin
Ladies' Irish Association	1821		Mrs. Rafter	C. of I. Y.M.C.A., Dawson St., Dublin
London Bible College (Dublin)		Registrar		52 Glenabbey Road, Mount Merrion, Co. Dublin
Love's and Gardiner's Charity		Rev. Canon G. S. McPhail, B.D.		25 Charleville Rd., Rathmines, Dublin
Magdalen Asylum, 8 Lower Leeson St., Dublin	1765	Miss M. Jones	Mrs. W. Pearson	8 Lr. Leeson St., Dublin
Mageough Home, Cowper Road, Dublin	1878	Bank of Ireland	Rev. M. Tobias, M.A.	Cowper Road, Dublin
Mission to the Adult Deaf and Dumb (Belfast)	1888	Rev. Canon H. O. Lindsay, F.R.G.S.	Rev. Canon H. O. Lindsay, F.R.G.S.	5 College Sq., N., Belfast
Do. of Eire (Dublin)	1884	Rev. A. T. McNutt, B.D.	Rev. A. T. McNutt, B.D.	8 Dawson St., Dublin
Do. of Eire (Cork)	1884	Rev. D. H. Chillingworth	Rev. N. W. McGahey	Rectory, Carrigrohane, Co. Cork
Missions to Seamen, Belfast	1860	Mr. E. R. Stephens	Rev. E. J. B. Matchett, B.A.	45 Donegall Quay, Belfast
Do. Dublin	1873	W. M. Carte	Rev. W. D. Lewin, B.A.	12-14 Eden Quay, Dublin
Mission to Lepers (Ireland)	1874	A. C. Aykroyd	Rev. C. Ellis, B.D.	20 Lincoln Place, Dublin
Mothers' Union			Mrs. Richardson	31 Schoolhouse Lane, Kildare St., Dublin
Mrs. Smyly's Homes for Destitute and Necessitous Children— The Birds' Nest / The Boys' Home	1852	F. T. Russell	Miss M. Bird	21 Grattan St., Dublin
National Institution and Molyneux Asylum for Female Blind of Ireland	1815	L. M. Hodges	Victor Drought	Molyneux Asylum, Leeson Park, Dublin
Nursery Rescue and Protestant Children's Aid Society	1909	Mrs. Wilfred Webb	Mrs. Nicholson	Ardglass, Dundrum, Co. Dublin
Cork Protestant Adoption Society		Mrs. Guy	Mrs. Coughlan	35 Grand Parade, Cork
Protestant Orphan Society, Dublin	1828	Royal Bank of Ireland	J. A. Brownell	28 Molesworth St., Dublin
Do. Counties Antrim and Down	1866	W. H. Hurst	Rev. A. T. I. Ford	10 May St., Belfast
Do. County Armagh	1867	Bank of Ireland	J. A. Lamb	C.I.Y.M.S., Belfast
Do. County Carlow	1844	Major A. J. W. Fitzmaurice	Rev. Canon J. C. Nelson	Urglin Glebe, Carlow
Do. County Cavan				
Do. County Clare	1834	Capt. R. G. Tottenham	Capt. R. G. Tottenham	Cloragh House, Ashford, Co. Wicklow
Do. County and City of Cork (Incorporated)	1883	J. Elmes	Rev. F. M. K. Johnston	35 Grand Parade, Cork
Do. County Donegal	1857	R. Westropp George, M.B.E. (Mil.)	Rev. B. T. Humphreys, M.A.	Muff, Co. Donegal
Do. County Fermanagh	1858	Ulster Bank	The Very Rev. R. McTighe, LL.D.	Rectory, Lisbellaw

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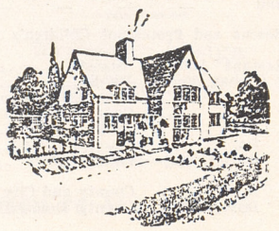

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NAME	Founded	TREASURER	SECRETARY OR REGISTRAR	ADDRESS OR OFFICE
Protestant Orphan Society, County Galway	1857		The Ven. J. F. Nash	Rectory, Galway
Do. County Kerry	1840	The Ven. C. W. Griffin, M.A.	The Ven. C. W. Griffin, M.A	The Rectory, Tralee
Do. County and City of Kilkenny	1836	A. G. Davis	B. B. Barton	Ballyline Ho., Co. Kilkenny
Do. County Leitrim				
Do. Leix	1841	K. W. Odlum	Rev. Canon R. B. Pike, M.A	Rectory, Maryborough
Do. County Limerick	1833	Provincial Bank of Ireland	J. Leslie Enright, F.A.I.A.	Diocesan Hall, Limerick
Do. County Londonderry	1865	Belfast Bank, Limavady	Rev. David Kelly	Glendermott Rectory, Londonderry
Do. County Longford	1841	Bank of Ireland, Longford	Rev. A. M. B. Mills	Rectory, Longford
Do. County Louth	1850	E. Ross-Todd		
Do. County Mayo	1861	Bank of Ireland, Castlebar		
Do. County Meath	1844			
Do. County Monaghan	1872	Royal Bank of Ireland Monaghan	Rev. J. R. Fisher, B.A. Rev. J. A. M. McNutt	Maynooth, Co. Kildare Currin, Scotshouse, Clones, Co. Monaghan
Protestant Orphan Society, Offaly	1839	Provincial Bank of Ireland, Birr	T. F. Ovington	Estate Office, Birr
Do. County Roscommon	1840			
Do. Sounty Sligo	1843	Rev. G. F. Morrow, B.A.	Rev. W. Slator, M.A. Rev. G. F. Morrow, B.A.	Kilbroney, Longford Easkey Rectory, Co. Sligo
Do. County Tipperary	1835	M. F. Bovenizer	M. F. Bovenizer	Knocklofty, Clonmel
Do. County Tyrone				
Do. County Waterford			Very Rev. C. G. N. Stanley	Lismore, Co. Waterford
Do. City of Waterford			W. E. Chapman	22 O'Connell St., Waterford
Do. County Westmeath	1840		Rev. R. B. Thompson	Tyrrellspass, Westmeath
Do. Ferns Diocesan	1838	Provincial Bank of Ireland, Enniscorthy		
Do. Lisburn Cathedral				
Do. Lisburn, Christ Church				
Do. Monkstown, Co. Dublin	1880	Ulster Bank, Blackrock	F. T. Russell	15 Eaton Sq., Monkstown Co. Dublin
Do. Newry	1850	J. James	Miss H. Kelly	Windsor Hill, Newry
Do. Naas				
Do. Drogheda		Messrs. McKeever and Son		
Scripture Readers' and Irish Society	1818		T. J. Rainsford	35 Laurence St., Drogheda
Society for the Propagation of the Gospel (Dublin)	1714		Rev. J. D. B. Charlton	5a Townsend St., Dublin
Do. (Belfast)	1714		Major R. R. Garratt, R.A.	42 Molesworth St., Dublin
South American Missionary Society	1844		Rev. J. R. H. Porter, B.A.	30 Donegall Sq., E., Belfast
				49 North Ave., Mt. Merrion Blackrock Co. Dublin
Southern Church Mission to Ballymacarrett, Belfast	1929	E. White Bishop of Killaloe	Rev. G. T. A. L'Estrange Joseph Nichols	8 Dawson St., Dublin
Spanish and Portuguese Church Aid Society (Irish Auxiliary)		Rev. Canon F. Bate, D.D.	J. Wallace	4 Stone Buildings, Lincoln's Inn, London, W.C.
Sunday School Society for Ireland	1809	Rev. G. D. Hobson, M.A.	Rev. G. D. Hobson, M.A.	16 St. Stephen's Gn. Dublin
St. Patrick's Nurses' Home	1876	W. Power-Steele	J. E. Stokes	101 St. Stephen's Gn. Dublin
Universities Mission to Central Africa			Eric H. Flint (Permitted to preach for U.M.C.A.)	2 Churchtown Drive Rathmines
Wilson's Hospital, Multyfarnham, Westmeath			Chancellor R. Watson, M.A.	Rathangan, Co. Kildare
Women's Work (S.P.G.), Irish Branch		Mrs. Cleugh	Miss Weldon-Walshe	4 Windsor Tce., Malahide, Co. Dublin
Young Men's Christian Association (Church of Ireland)	1860		Rev. G. D. Hobson, M.A.	8 Dawson St., Dublin
Protestant Societies and Institutions not directly connected with the Church.				
Association for the Relief of Distressed Protestants (Incorporated)	1836	J. Hourie	P. C. Scott, B.L.	45 Molesworth St., Dublin
Bethany Home (Dublin Prison Gate Mission and Dublin Midnight Mission)				
Hibernian Bible Society	1876	Miss H. Walker	G. F. W. Godden	112-116 Orwell Rd., Rathgar
Stewart Institution for Imbecile Children, Palmerstown	1806	W. Houghton Fry	Herbert Harding	41 Dawson St., Dublin
Meath Protestant Industrial School and Destitute Protestant Boys' Aid Fund	1869		M. W. Atkinson, B.A.I.	Stewart's Hospital, Palmerstown, Co. Dublin
The Rest, Camden Row, Dublin	1935	N. A. Peilow	Miss R. M. Niven	45 Molesworth St., Dublin 45 Mageough Sq., Cowper Road, Dublin

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I bequeath the sum of Pounds, [*or* Government Stock,] [*or* Bank of Ireland Stock,] [*or* Railway Stock,] [*or* Railway Debenture Stock,] [*or* Foreign Securities,] free of legacy duty, to the Representative Body of the Church of Ireland, incorporated under the name of THE REPRESENTATIVE CHURCH BODY, in trust for the maintenance of Christ Church Cathedral, Dublin (*a*).

And I direct my Executor to make good the said bequest out of my general personal estate (*b*), in case I shall not die possessed of the particular species of property hereby expressed to be bequeathed (*c*).

(*a*) If the Testator chooses, he can add special gifts for any particular Diocese, or Parish, or Church purpose.

(*b*) When a Testator desires to leave gifts to particular objects connected with the Church, those special objects should be clearly named and described in the Will.

(*c*) Lands or Houses should be devised to Trustees nominated by the Testator, or to the Diocesan Trustees of any Diocese, and not to the Representative Church Body. Gifts of Houses or Lands to the Church will fail if the Testator does not live for three months after the execution of the Will.

(*d*) A Will must be signed by the Testator, and attested by two Witnesses. The Testator should sign first; but the Testator and two Witnesses should all three be present, when all the three signatures are made.

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	,, 5 lb.	1d.
	,, 8 lb.	1½d.
	,, 11 lb.	2d.

FOREIGN POST.

FIRST CLASS MAIL.

Letters	First oz.	5d.
	Each additional oz.	3d.
Postcards	Single	3d.
	Reply	6d.

SECOND CLASS MAIL.

Printed Papers	First 4 oz.	2d.
	Each additional 2 oz.	1d.
Commercial Papers	First 6 oz.	2d.
	Each additional 6 oz.	1d.
Samples	First 2 oz.	2d.
	Each additional 2 oz.	1d.
Insured Boxes	First 10 oz.	1/8
	Each additional 2 oz.	4d.
	(Insurance Fees payable in addition).	
Magazines for Canada	First 6 oz.	1½d.
	Each additional 6 oz.	½d.
Literature for the Blind	First 2 lb.	½d.
	Each additional 3 lb.	½d.
Registration	Per Packet	9d.

Insurance (including Regis'tion)	Fee	Maximum Compensation
	9d.	**£12**
	1/-	**£24**

Fee increasing by **3d.** for each additional **£12** compensation up to a maximum fee of **9/-** for **£400** compensation.

PARCEL POST.

For particulars of postage rates for parcels apply at counter.

PARCEL POST.

Parcels for delivery within the State only.

Not over 2 lb.	1/2
,, 5 lb.	1/7
,, 8 lb.	2/–
,, 11 lb.	2/4
,, 15 lb.	2/8

Parcels for delivery in Gt. Britain and Northern Ireland.

Not over 2 lb.	1/3
,, 5 lb.	1/8
,, 8 lb.	2/1
,, 11 lb.	2/6
,, 15 lb.	3/–

Cash on delivery parcels.

(For delivery within the State only).

Amount of Trade Charge	Fee payable in addition to Ordinary Postage.
Not over 10/-	1/–
Over 10/-	2/–

REGISTRATION.

Fee	Maximum Compensation
9d.	**£10**
10d.	**£20**
11d.	**£40**

Fee increasing by 1d. for each additional £20 compensation up to a maximum fee of 2/5 for £400 compensation.

AIR MAIL.

GREAT BRITAIN.

First and second class mail, prepaid at ordinary rates is conveyed by air without surcharge. Supplementary use is made of the sea service.

Air Mail Labels or other markings should not be used.

CONTINENTAL EUROPE.

First class mail prepaid at ordinary foreign postage rates, is sent by air without additional air mail fee, as the normal means of transmission.

Air Mail Labels or other markings should not be used.

COUNTRIES OUTSIDE EUROPE.

FIRST CLASS MAIL.

Letters	First ½ oz.	1/3
	Each additional ½ oz.	1/–
Air Letters	Each	8d.
Postcards	Each	6d.

SECOND CLASS MAIL.

Printed Papers, Commercial Papers, Samples, Literature for the Blind	First oz.	9d.
	Each additional ½ oz.	6d.
Parcels (U.S.A.) only	First ½ lb.	6/–
	Each additional ½ lb.	4/–
Parcels (Canada) only	First ½ lb.	6/3
	Each additional ½ lb.	4/3

Air Mail Labels should be used.

Department of Posts and Telegraphs. 6th July, 1953.

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